CATHOLIC ·ACTION·

Vol. XXIX, No. 12 December, 1947

THE BISHOPS
in
ANNUAL MEETING

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N.C.W.C. DEPARTMENTAL REPORTS

BISHOPS' STATEMENT ON SECULARISM

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Religion in Public Education

A NATIONAL MONTHLY PUBLISHED BY THE
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Month by Month with the N.C.W.C.

Death Claims National Leaders—Archbishops Ryan and Cantwell

Very unexpectedly death came on November 23 to the Most Rev. James Hugh Ryan, Archbishop of Omaha and episcopal chairman of the N.C.W.C. Department of Education; and nearly as suddenly to Most Rev. John J. Cantwell, Archbishop of Los Angeles, on October 30. Both had been outstanding influences in the life of the nation, not only through administration of their respective archdioceses but through their specialized national activities, one in the field of education, the other in the field of social welfare.

Archbishop Ryan was only 60 when he succumbed to a heart attack, apparently related to an asthma condition. Only a few days before, he had, in spite of illness, attended the annual general meeting of the bishops of the United States and been reelected to the administrative board of the N.C.W.C., and reassigned to the office of episcopal chairman of the N.C.W.C. Department of Education.

Archbishop Ryan had long been identified prominently with the work of the National Catholic Welfare Conference, serving from 1920 until 1928 as executive secretary of the organization and part of that time as executive secretary of its Department of Education. In recent years he has been a member of the N.C.W.C. Administrative Board and episcopal chairman of the Department of Education. A Solemn Mass of Requiem for the repose of his soul was offered in Washington on behalf of the Conference and attended by staff members.

In 1928 Archbishop Ryan was named Rector of the Catholic University of America and served in that post until 1935. He was elevated to the Hierarchy as Titular Bishop of Modra in 1933. In 1935 he was named Bishop of Omaha. When the Omaha Diocese was elevated to an archiepiscopal see in 1945, Bishop Ryan was selected to serve as its first archbishop.

The Most Rev. John J. Cantwell, Archbishop of Los Angeles, 72, was ill only two weeks and died of a throat infection. His excellency was known nationally to Catholics and non-Catholics for his pioneer work for clean motion pictures which led to the creation of the National Legion of Decency, and for his efforts in behalf of Mexican Catholics.

He was ordained in Ireland but came the same year to the United States. He was soon appointed to diocesan offices in the San Francisco Archdiocese and in 1917 was named Bishop of Monterey and Los Angeles. His diocese was twice split by the Holy See, first to make the separate See of Monterey-Fresno and then to make a separate see of San Diego and raise Los Angeles to an archdiocese. Bishop Cantwell was enthroned as archbishop in 1936.

May the souls of Archbishops Ryan and Cantwell rest in peace.

Holy Father's Nephew Visitor at N.C.W.C. Headquarters

During the past month N.C.W.C. headquarters had the pleasure of a visit from Prince Giulio Pacelli, a nephew of His Holiness Pope Pius XII.

Prince Pacelli had only recently arrived in this country on a visit which will take him to several principal cities of the United States and Canada. One of the purposes of his visit is to acquaint himself with the organization of American Catholic charitable and relief organizations.

Director of N.C.W.C. Education Department Again Honored by Holy Father

Monsignor Frederick G. Hochwalt, director of the N.C.W.C. Department of Education, is one of five Cincinnati priests who have been elevated by His Holiness Pope Pius XII to the rank of Domestic Prelate with the title of Right Reverend Monsignor.

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CATHOLIC ACTION

Vol. XXIX, No. 12 December, 1947

WITHIN the past month the President's Committee on Civil Rights has made a report of its findings and urges a broad program of education and legislation to enable the nation to "move forward toward a nobler social order in which there will be equal opportunity for all."

Two Recent Recognitions Of Human Rights

Twice before in critical periods of the nation's history, it has been found necessary to review the state of its civil rights," states the report and expresses the "profound conviction that we have come to a time for a third re-examination of the situation, and a sustained drive ahead," based upon reasons "of conscience, of self-interest, and of survival in a threatening world."

Reviewing the whole field of civil rights, the committee found times "when the difference between what we preach about civil rights and what we practice is shockingly illustrated by individual outrages," and that "there are certain continuing, quiet, omnipresent practices which do irreparable damage to our beliefs."

The Committee recommends strengthening of federal and state machinery for protection of civil rights, legislation strengthening "the right to safety and security of the person," abolition of poll taxes and practices interfering with freedom of election, legislation to end discrimination in the armed forces, and legislation to "strengthen the right to equality of opportunity," such as equal justice in the matter of federal grants-in-aid, enactment of a federal Fair Employment Practice Act, fair educational practice laws, extension of the franchise to people of the District of Columbia and elimination of all discriminative practices within the District, and "a long term campaign of public education to inform the people of the civil rights to which they are entitled and which they owe to one another."

Three Catholics served on President Truman's Committee of 15 members, appointed in December of last year: Bishop Francis J. Haas of Grand Rapids, James B. Carey, labor leader, and Francis P. Matthews, past Supreme Knight of the Knights of Columbus.

* * *

LAST February the Supreme Court of the United States upheld the New Jersey school bus act which treats public and non-public school children alike in the matter of bus transportation. By an overwhelming majority the voters of New Jersey have now approved a new constitution for New Jersey which provides a more detailed bill of rights, modernizes the government structure, and authorizes use of public funds for transportation of children to and from all schools, public and private.

The new constitution replaces the state's 103-year-old charter. It details the bill of rights in the old instrument, ending segregation by reason of race or color in the schools or the militia, eliminating other forms of racial or religious discrimination, and guaranteeing labor's right to organize and bargain collectively.

Notes of Interest

- An international United Nations Appeal for Children has been announced in which people around the world will be asked to give a day's wages or income or harvest. The date has been tentatively set for February 29, 1948, leap year day. War Relief Services-N.C.W.C. will share in the proceeds of the appeal.

- The Director of the N.C.W.C. Social Action Department has again submitted a statement advocating the raising of the Federal minimum wage standard from 40 to 65 cents per hour to the House of Representatives. The appeal was originally presented in 1945. It is believed the statement has even more importance now than two years ago.

THE BISHOPS IN ANNUAL MEETING

ONCE again a new all-time record of attendance signalized the Annual General Meeting of the Cardinals, Archbishops and Bishops of the United States, held at the Catholic University of America, November 12-14 inclusive. There were 130 members of the Hierarchy in attendance at the twenty-eighth annual meeting.

In response to a cablegram of filial homage sent to Pope Pius XII, the following telegram, conveying a blessing to all Catholics of the United States was received from the Holy Father:

"The occasion of the annual meeting of the American Hierarchy offers to Us the most welcome opportunity of extending to Our venerable brethren of the episcopacy the expression of Our particular affection and personal interest in their zealous activity on behalf of the faithful entrusted to their pastoral care.

"It is also fitting at this time that We recall how in these years of widespread misery the Bishops of the United States, with a true spirit of Catholicity, have continued to make so valued a contribution to Our efforts to bring relief to the most needy among the multitudes throughout the world, especially our beloved little children still suffering from the consequences of war. Worthy of particular commendation has been the fraternal remembrance of the afflicted clergy in many lands and the unfailing generosity displayed towards our sorely tried missions. Nor would We omit to mention your valid efforts to collaborate in the solution of the pressing problem of resettling in security the hundreds of thousands of homeless and languishing displaced persons and refugees.

"Our paternal heart has been greatly consoled by your many beneficent activities which have served so effectively both at home and abroad to counteract propaganda directed against the Christian name, and We cordially impart to you, Venerable Brethren, as an earnest of abundant Divine guidance upon your deliberations on the important problems of common concern, Our Apostolic Blessing."

During the first day's meeting the bishops chose the new Administrative Board, N.C.W.C. which convened subsequently at the Conference's headquarters and organized as follows: Archbishop John T. McNicholas, O.P. of Cincinnati, chairman; Archbishop Richard J. Cushing of Boston, vice chairman of the Board and episcopal chairman of the N.C.W.C. Youth Department; Bishop John Mark Gannon of Erie, treasurer; Bishop John F. Noll of Fort Wayne, secretary; Archbishop Robert E. Lucey of San Antonio, episcopal chairman of the Department of Lay Organizations; Archbishop Joseph E. Ritter of St. Louis, episcopal chairman of the Department of Catholic Action Study; Archbishop James H. Ryan of Omaha, episcopal chairman of the Department of Education; Bishop Karl J. Alter of Toledo, episcopal chairman of the Department of Social Action; Bishop Emmet M. Walsh of Charleston, episcopal chairman of the Legal Department; Bishop Michael J. Ready of Columbus, episcopal chairman of the Press Department.

Archbishop Ritter and Bishop Walsh become members of the N.C.W.C. Administrative Board for the first time. Bishop Noll returns to the Board on which he served from 1931 through 1936 and from 1941 through 1945. Bishop Walsh had served as an Assistant Bishop to the Administrative Board for a number of years. Archbishops Ryan, Cushing and Lucey and Bishops Alter, Gannon and Ready were members of the last year's Board. Archbishop McNicholas was chairman of last year's Board.

Archbishops John Gregory Murray of St. Paul, Joseph F. Rummel of New Orleans and John J. Mitty of San Francisco retired from the Administrative Board this year after extensive service. A rule of the Conference makes an Archbishop or Bishop ineligible for re-election to the Board when he has served five consecutive one-year terms.

Archbishop Rummel also resigned as chairman of the Catholic Committee for Refugees, and Archbishop Ritter was elected to succeed him.

The members of the new Administrative Board invited the following members of the Hierarchy to serve as Assistant Bishops:

Bishop Francis P. Keough of Providence, Assistant Bishop to the chairman of the Board; Bishop William D. O'Brien of Chicago, assistant treasurer; Bishop John F. O'Hara, C.S.C., of Buffalo, Assistant Bishop of the Department of Catholic Action Study; Bishop Richard O. Gerow

of Natchez, Assistant Bishop of the Youth Department; Bishop Thomas K. Gorman of Reno, Assistant Bishop of the Press Department; Bishop Matthew Francis Brady of Manchester, Assistant Bishop of the Department of Lay Organizations; Bishop Bryan J. McEntegart of Ogdensburg, Assistant Bishop of the Legal Department; Bishop Charles Hubert LeBlond of St. Joseph, Mo., Assistant Bishop of the Department of Social Action, and Bishop William A. Scully, Coadjutor of Albany, Assistant Bishop of the Department of Education.

Msgr. Howard J. Carroll was again named general secretary of the N.C.W.C. The Rev. Paul

CARDINALS, ARCHBISHOPS AND BISHOPS MEETING IN WASHINGTON NOVEMBER 12, 13, 14, 1947

Their Eminences Dennis Cardinal Dougherty, Archbishop of Philadelphia; Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago; Francis Cardinal Spellman, Archbishop of New York; John T. McNicholas, O.P., Archbishop of Cincinnati.

Their Excellencies Archbishop Edwin V. Byrne of Santa Fe, Richard J. Cushing of Boston, John A. Floersh of Louisville, Edward D. Howard of Portland (Oreg.), Moses E. Kiley of Milwaukee, Robert E. Lucey of San Antonio, John T. McNicholas, O.P. of Cincinnati, John J. Mitty of San Francisco, Joseph E. Ritter of St. Louis, Henry P. Rohlman of Dubuque, Joseph F. Rummel of New Orleans, James H. Ryan of Omaha, Paul C. Schulte of Indianapolis, Urban J. Vehr of Denver, and Thomas J. Walsh of Newark.

Their Excellencies Bishops William L. Adrian of Nashville, Joseph H. Albers of Lansing, Karl J. Alter of Toledo, Robert J. Armstrong of Sacramento, Apollinaris Baumgartner, O.F.M.Cap., Vicar Apostolic of Guam; John G. Bennett of Lafayette in Indiana, Gerald T. Bergan of Des Moines, Stanislaus V. Bona of Green Bay, John J. Boylan of Rockford, Matthew F. Brady of Manchester, William O. Brady of Sioux Falls, Joseph F. Busch of St. Cloud, Mark K. Carroll of Wichita, William J. Condon of Great Falls, Francis R. Cotton of Owensboro, James P. Davis of San Juan, Puerto Rico; Bernard T. Espelage, O.F.M. of Gallup; Edmond J. FitzMaurice of Wilmington, Laurence J. FitzSimon of Amarillo, Albert L. Fletcher of Little Rock, Walter A. Foery of Syracuse, John Mark Gannon of Erie, Daniel J. Gercke of Tucson, Richard O. Gerow of Natchez, Joseph M. Gilmore of Helena, Thomas K. Gorman of Reno, Charles P. Greco of Alexandria, James A. Griffin of Springfield in Illinois, William A. Griffin of Trenton, Henry J. Grimmelsman of Evansville, Richard T. Guilfoyle of Altoona, Francis J. Haas of Grand Rapids, William J. Hafey of Scranton, Ralph L. Hayes of Davenport, Edward F. Hoban of Cleveland, Edward J. Hunkeler of Grand Island, Peter L. Ireton of Richmond, Jules B. Jeanmard of Lafayette (La.), James E. Kearney of Rochester, Edward J. Kelly of Boise, Francis P. Keough of Providence, Louis B. Kucera of Lincoln, Charles Hubert LeBlond of St. Joseph, George L. Leech of Harrisburg, Bryan J. McEntegart of Ogdensburg, James A. McFadden of Youngstown, James E. McManus, C.SS.R. of Ponce, Puerto Rico, Sidney M. Metzger of El Paso, Albert G. Meyer of Superior, Aloisius J. Muench of Fargo, William T. Mulloy of Covington, William F. Murphy of Saginaw, John K. Mussio of Steubenville, Thomas L. Noa of Marquette, John F. Noll of Fort Wayne, Henry J. O'Brien of Hartford, William P. O'Connor of Madison, Edwin V. O'Hara of Savannah-Atlanta, John F. O'Hara, C.S.C. of Buffalo, Michael J. Ready of Columbus, Edward F. Ryan of Burlington, Vincent J. Ryan of Bismarck, Francis J. Schenk of Crookston, Joseph H. Schlarman of Peoria, James J. Sweeney of Honolulu, John J. Swint of Wheeling, Frank A. Thill of Salina, Emmet M. Walsh of Charleston, Vincent S. Waters of Raleigh, Thomas A. Welch of Duluth, Charles D. White of Spokane, and Joseph C. Willging of Pueblo.

Their Excellencies Archbishop J. Francis A. McIntyre, Coadjutor of New York. Bishops Peter W. Bartholome, Coadjutor of St. Cloud; Leo Binz, Coadjutor and Apostolic Administrator of Winona; James L. Connolly, Coadjutor of Fall River; Mariano S. Garriga, Coadjutor of Corpus Christi; Daniel Ivancho, Coadjutor of Pittsburgh, Greek Rite; William T. McCarty, C.SS.R., Coadjutor of Rapid City; Eugene J. McGuinness, Coadjutor of Oklahoma City and Tulsa; Joseph M. Mueller, Coadjutor of Sioux City; Hubert M. Newell, Coadjutor of Cheyenne; William A. Scully, Coadjutor of Albany; John P. Treacy, Coadjutor of LaCrosse; Aloysius J. Willinger, C.SS.R., Coadjutor of Monterey-Fresno.

Their Excellencies Bishops William R. Arnold, Military Delegate; Roman Atkielski, Auxiliary of Milwaukee; Allen James Babcock, Auxiliary of Detroit; Thomas A. Boland, Auxiliary of Newark; Joseph A. Burke, Auxiliary of Buffalo; James J. Byrne, Auxiliary of St. Paul; L. Abel Caillouet, Auxiliary of New Orleans; John F. Cody, Auxiliary of St. Louis; Hugh A. Donohoe, Auxiliary of San Francisco; Stephen J. Donahue, Auxiliary of New York; Leo F. Dworschak, Auxiliary of Fargo; Daniel Joseph Feeney, Auxiliary of Portland, Me.; Edward A. Fitzgerald, Auxiliary of Dubuque; Raymond A. Kearney, Auxiliary of Brooklyn; Henry T. Klonowski, Auxiliary of Scranton; Hugh L. Lamb, Auxiliary of Philadelphia; Joseph M. Marling, C.PP.S., Auxiliary of Kansas City; J. Carroll McCormick, Auxiliary of Philadelphia; Thomas J. McDonnell, Auxiliary of New York; Thomas J. McDonough, Auxiliary of St. Augustine; John M. McNamara, Auxiliary of Baltimore and Washington; James A. McNulty, Auxiliary of Newark; William D. O'Brien, Auxiliary of Chicago; Martin J. O'Connor, Rector of North American College, Rome; George J. Rehring, Auxiliary of Cincinnati; Lawrence J. Shehan, Auxiliary of Baltimore and Washington; Bernard J. Sheil, Auxiliary of Chicago; Stephen S. Woznicki, Auxiliary of Detroit; and John J. Wright, Auxiliary of Boston.

F. Tanner was again chosen assistant general secretary.

The general meeting voted unanimously to conduct the Bishops' Emergency Relief collection again in 1948, on Laetare Sunday where this is practical.

It also voted to make the work of the Cana Conference a special activity and interest of the Family Life Bureau, N.C.W.C. The appointment by the Administrative Board of a special committee of Bishops to represent the N.C.W.C. in problems relating to the Church in the occupied areas in the Pacific was authorized.

Before closing, the Bishops assembled authorized the release of a joint statement on "Secularism." (See page 16 for text.)

The general meeting elected Bishop Thomas J. Toolen of Mobile to the Bishops' Committee on the Propagation of the Faith, to succeed Archbishop Rummel, who resigned. Archbishop McNicholas was elected a new member of the Bishops' Committee on the Confraternity of Christian Doctrine. Archbishop Mitty was elected to the Committee on the North American College in Rome, filling a vacancy caused by the recent death of Archbishop John J. Cantwell of Los Angeles, and Archbishop Ritter was named to the same committee to fill a vacancy caused by the resignation of Archbishop Murray. Bishop Joseph T. McGucken, Administrator of the Archdiocese of Los Angeles, was elected to the Bishops' Committee on Motion Pictures, filling a place left vacant by Archbishop Cantwell's death. Bishop Eugene J. McGuinness, Coadjutor of Oklahoma City and Tulsa, was elected to the Bishops' Committee for Montezuma Seminary. Bishop William A. Griffin of Trenton was elected a member of the Bishops' Committee on Decency in Literature.

His Eminence Edward Cardinal Mooney, Archbishop of Detroit, presided at most of the sessions of the general meeting, with His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, presiding at the other sessions. His Eminence Francis Cardinal Spellman, Archbishop of New York, also took part in the deliberations.

The general meeting was opened Wednesday morning with a Mass in Caldwell Hall of the Catholic University, offered by the Most Rev. L. Abel Caillouet, Auxiliary Bishop of New Orleans, who was the most recently consecrated Bishop in attendance.

N.C.W.C. REPORTS
To General Meeting of Bishops

For the Fiscal Year 1946-1947

The following pages present a resume of the reports of the year's work of the departments, bureaus, committees and associated organizations of the N.C.W.C., by their respective episcopal chairmen:

Executive Department

Archbishop McNicholas, *Chairman*

IN presenting the report of the activities of the Executive Department, Archbishop McNicholas observed that as another year of the post-war period moved onward, the lines of cleavage between the East and the West became more sharply and, at the same time, more clearly drawn. Similarly the people of our nation and, indeed, of the world became daily more conscious of the basic issues at stake and more firmly entrenched in their alignment with respect to them. Totalitarian materialism emerged more plainly than ever before as the force engaged in a mortal struggle with western Christian civilization.

Religion and the institutions of religion were in the very forefront—not only where the forces actually were at grips, as in certain areas of Europe and Asia, but wherever the philosophy of secularism was powerful enough to assert itself.

While constantly vigilant in matters affecting the welfare of the Church at home, the N.C.W.C., by the very force of circumstances through which events in one area of the modern world have such sharp and immediate repercussions abroad, found itself concerned with problems and situations in other countries to a greater extent than ever before. Moreover, the growing importance of the United States and of Washington in the political and economic life of the world has tended to bring to the Church in the United States and to the N.C.W.C., in particular, responsibilities of vast proportions and significance. While hunger, want and disease still stalked the lands of Europe and Asia, the National War Fund from which War Relief Services derived so much of its funds in the past ceased its fund-raising activities. This meant that the direct appeal of the Bishops to our own people for the support of our charities abroad had to be intensified so that the work could go on undiminished. Our people responded magnificently with the result that the Laetare Sunday appeal brought the largest national collection in the history of the Church in the United States. Particular mention should be made of those dioceses which doubled, tripled and, in some cases, quadrupled the contribution of previous years, and this in a year in which many other relief campaigns failed to attain their goals. From Our Holy Father and from the Bishops, priests and laity all over the world have come the most eloquent and touching letters of thanks for the relief extended to the suffering and the needy through the generosity of the Catholics of the United States. Significantly, this relief has meant as much, if not more, from the spiritual as from the material point of view, for it has given to those who were its beneficiaries not only food and raiment, but hope and encouragement and a timely reminder of the common bond of Christian charity

which their brethren in the Faith have not forgotten.

The care and settlement of displaced persons continues to be one of the most distressing problems facing the post-war world. On the invitation of the United States and British Governments to participate in the program of resettlement, the Holy See has set up the Vatican Migration Bureau, through which, with the aid of its Nunciatures, various Catholic organizations throughout the world, and its other unique facilities, it will aid in this vast work.

War Relief Services continues its relief work among the displaced and will function as one of the chief cooperating agencies in the matter of migration. A *modus operandi* has been worked out whereby War Relief Services' personnel abroad may be utilized fully. The Catholic Committee for Refugees also continues to handle the vastly increased problems of refugee settlement in the United States.

Meanwhile, the N.C.W.C. Bureau of Immigration has had a vital role in caring for the technical problems involved in the immigration of hundreds of these people into the United States. The amount of work involved is altogether out of proportion to the numbers of persons involved but it has been done with the quiet and unfailing efficiency which has characterized the activity of this all too little noticed agency over the years.

The N.C.W.C., in response to an invitation from the United States Department of State, formulated through a group of Catholic scholars and experts a Declaration of Human Rights. With the approval of the Administrative Board, this document was presented for the consideration of the United Nations Commission for Human Rights, which is engaged in the drafting of an International Bill of Rights. It was given wide distribution and was most favorably received.

The ultimate aim of the Commission is a Bill of Rights which can be incorporated into the law of the individual countries which accept it. From the outset it may be seen that this is no simple task since it is felt that the provisions of the bill must be capable of enforcement on an international level. The member countries by which it must be accepted vary from communist and socialist states to dictatorships and democracies. The N.C.W.C. Office for United Nations Affairs has kept in close touch with the drafting committee and every effort is being made to get basic principles of the natural law incorporated into the international document.

Bureau of Immigration

The Bureau of Immigration reported "tremendous activity" in its ramified field, with increased difficulties arising from drastic changes in government policies. Many alien visitors, or illegal residents, here for long periods and suddenly given official notice to leave the country, lost no time in seeking the Bureau's aid. The enormous increase in travel to various foreign countries, especially by our missionaries, brought an endless stream of requests for assistance with transportation, passports, visas, military permits to enter restricted areas, as well as the documents necessary for ultimate return to the United States.

An important phase of the work was the advice given regarding immigrants throughout the world, including the displaced persons in Europe, as to documentation and procedure necessary to secure visas to enter this country.

In the elaborate report describing the activities of the Bureau's three offices, it is noted that 15,949 immigrants and emigrants were assisted at the ports, with aid to ecclesiastics and religious totaling 3,784, and help with naturalization 1,686. The year's work involved 84,349 interviews and 72,194 communications were received and sent out.

Business Office

Publications of the N.C.W.C. distributed by the Business Office numbered 586,945 during the fiscal year, an increase of 100.2 per cent over the previous period. Circulation of the Catholic Student Program Service also increased 98 per cent over 1945-46. Building operation and maintenance, supplies and equipment procurement, provision of telephone switchboard service, mail distribution, mimeograph, typist and addressograph services are among the other activities that have been centralized in the Business Office.

Education Department

Archbishop Ryan, *Chairman*

THE report of the Department of Education indicated a wider range of interest and program than for previous years.

On the national scene the department participated in conferences with National Education Association groups, consultants to the U. S. Department of Education, representatives of the Federal Council of Churches of Christ in America, the American Council on Education, and other national groups, presented testimony and views on national legislation, and initiated research and interpretation in connection with controversial school matters.

The section on international relations stressed the existing and potential American Catholic participation in the United Nations Educational, Scientific and Cultural Organization and the U. S. National Commission for UNESCO, appealing for increased Catholic interest to "insure the inclusion of sound philosophical approaches to world problems which from all indications might otherwise be absent."

The Regular Departmental Activities featured the Statistical Section, the Teachers' Registration Section, and the N.C.W.C. Library. Statistically, the department presented these figures on enrollment in American Catholic schools: Elementary, 2,147,311, a gain of 2.9 per cent in a year's period, which "conforms to the increased birth rate of the latter 30's and early 40's"; Secondary, 443,004, a year's gain of 5.3 per cent; College: 231,845, a remarkable increase "beyond the peak enrollment of 161,886 in 1940." The gain partly accounted for by the enrollment of veterans is in keeping with the upswing in all colleges and universities in the United States. The United States Office of Education has estimated that there are enrolled in these institutions, 2,100,000, that by the fall of this year the figure will be 2,700,000, and that 1950 will see 3,300,000 in these schools. It must be kept in mind that these figures include all post-high-school education and not merely colleges of liberal arts and sciences. The Office of Education does not expect much decline until 1960.

It was reported that the Teachers' Registration Section received more calls for teachers than in any year since its establishment in 1921. For the first time in many years the Ph.D. degree was not a requisite for most of the positions registered. In fact two or three deans wrote that they would even consider men with only the A.B. degree and a desire to continue graduate study. This let-down in standards was necessary, of course, because of the lack of teachers and is only a temporary measure. However, the Veterans' Bureau Administration predicts an increased number of veterans will apply for college entrance for 1948, the peak coming in 1949.

The Library of Congress, particularly the Legislative Reference Section, continued to look upon the N.C.W.C. Library, a part of the Education Department, as the source of information on Catholic matters, it was noted.

An increased number of requests was received for material on Canonization, Lives of the Saints, Anti-Semitism, Racism and Apologetics.

Legal Department

Archbishop Rummel, *Chairman*

A MOST important phase of the work of the Legal Department during the 1946-47 period was its cooperation with diocesan authorities and interested attorneys in the defense of the right of parents to direct the education of their children under the Constitutions and laws of the States. To deny to a child the right to share in privileges such as free school lunch, free transportation to and from school, free textbooks, et cetera, restricts the right of parents who send their child to a school not supported by taxation.

Outstanding in this period has been the cooperation of the Department with attorneys in defense of the constitutionality of a law enacted by New Jersey to provide free transportation of pupils to and from tax exempt schools. The Supreme Court of the United States sustained the New Jersey law in a split decision.

Another case arising in Illinois challenges the right of a public school to release pupils for religious instruction during school hours. While this case is not of direct interest to Catholics, it does involve the legal question of the relationship between the Government and religion. For this reason, the Legal Department is intensifying its examination of the history and interpretation of the First Amendment to the United States Constitution. Thus is opened a vast field for historical and legal research for which the libraries and archives in Washington are available.

In cooperation with the N.C.W.C. Department of Education, the Legal Department has contributed to the defense of all school children, without discrimination, to participate in Federal aid programs, including the School Lunch Program.

The Department has cooperated with the Surplus Property Administration in promoting relations and contacts for Catholic health and educational institutions desiring to make purchases. Similarly, the Department has cooperated with hospitals in problems arising under the Federal Hospital Construction Act.

The Department has kept in close touch with Social Security matters, and particularly with health insurance. In this it has at all times worked in close communication with the Catholic Hospital Association. The Department, with the cooperation of diocesan authorities, has prepared a draft of an amendment to the Social Security Act which, if enacted, would extend coverage of Old Age and Survivors Insurance to tax exempt organizations on a voluntary basis, as approved by the Administrative Board of Bishops.

The Department has prepared an analysis of the Report of the President's Commission on Universal Military Training and of legislation proposed to implement the recommendations of the Commission.

A procedure for the remuneration of Catholic hospitals for services made available to Government under the Maternal and Infant Care Program, Rehabilitation Programs, et cetera, as finally adopted, is proving satisfactory to both Government agencies and to the hospitals.

The Department has had numerous occasions to cooperate with diocesan authorities in promoting sound legislation and public administration affecting religious institutions in the States.

Press Department

Archbishop Murray, *Chairman*

EVENTS of Catholic importance and interest in a quantity and diversity never before equalled in the history of the N.C.W.C. News Service were reported during the past year.

"The deadly earnest struggle of the West against atheistic communism" was widely manifest, and "along with this, there came ever-widening and ruthless assaults on religion," the Catholic Church often being singled out to bear the brunt of this persecution.

"A sharply different type of reporting became essential" to meet the challenges of the new year. More careful analysis with background material was needed to present and clarify confusing issues, and more on-the-spot probing to keep pace with swiftly moving events.

The report listed as highlights among notable achievements of the N.C.W.C. News Service during the year the following: Further strengthening of the Service's correspondence from Vatican City and Rome; conclusion of an agreement to issue a Portuguese-language edition of the Service (the third language in which NC appears); accreditation of an NC correspondent to cover the foreign ministers meeting in Moscow, the first bona fide newspaperman officially accredited by Russia since the advent of communism to report from that country exclusively for religious papers; revision and expansion of the NC Feature Service; successful syndication of a series exposing communism in the United States; an increase of 37 subscribers, with the service going to 41 countries, four more than the year before, and instances of special coverage, as in the case of the trials of Archbishop Stepinac and of Monsignor Tiso.

Reporting an expansion of the Service's headquarters staff and excellent results from maintenance of roving correspondents in Europe and Asia, Archbishop Murray said also that the pre-war network of European correspondents has been reconstituted and even extended. No direct contact, however, could be established with Yugoslavia and Poland, whence news is obtained from indirect sources.

Illustrating the diversity of Catholic news coverage during the year, the report showed that a score of celebrated writers provided special articles on as many special occasions, and that the NC Service was able to bring a radioed on-the-scene account of the first Mass ever offered at the South Pole.

His Holiness Pope Pius XII was again outstanding in the news, the report said.

Important events of the year in the United States were the decision of the United States Supreme Court upholding a New Jersey statute authorizing public bus transportation for children of public and non-public schools; visits of Cardinals von Preysing of Germany, Tisserant of France and Mindszenty of Hungary, and of Archbishop Mar Ivanios of India; and canonization of St. Frances Xavier Cabrini, first U. S. citizen-saint.

Social Action Department

Bishop Alter, *Chairman*

THE report of the Social Action Department, after a general introduction, describes work done and current trends and makes recommendations under the headings of Industrial Problems, Family Life, International Relations, Interracial Relations, and Communism. Following these are accounts of the inauguration of the Grand Rapids type of regional Catholic congress and a general analysis of Catholic activity in the Department's fields of work with recommendations. Finally there is an appendix on international Catholic organizations and their representation at the United Nations, again with recommendations.

Included were brief sections on the Catholic Conference on Industrial Problems, the Catholic Association for International Peace and the National Catholic Family Life Conference, organizations auxiliary to the Department.

The report is thirty tightly written pages and is impossible to summarize because of the variety of the work

done in each field, the difference in the trends in the different phases of social action, and the breadth and variety of the recommendations.

This year's report gives much more space to the analyses of trends and the recommendations than the reports of previous years and puts usually in tabular form the account of the work done. For example in the section on Industrial Problems after describing the Industrial Conferences held, the Institutes, the special work among priests and the formal statements, some twenty items are listed under the heading simply of Miscellaneous Work which includes such matters as helping the other N.C.W.C. Departments, service on national and international committees, writing columns and magazine articles, answering queries, securing and editing pamphlets, helping organizations to secure speakers, arranging for programs for the N.C.W.C. Youth Department, etc. In tabular form this part covers three pages. Then come seven pages on trends and recommendations. The same general proportion of space continues throughout.

Some particular items are: The Family Life Conference and the pledge of renewal of the marriage promises at a Holy Hour in forty dioceses at the same time. Special work on atomic energy. Special work with international Catholic organizations. Decision to inaugurate economic conferences on negro problems through the Catholic Conference on Industrial Problems. Preparation and publication of material on Communism. Special work with business representatives and personnel men.

The report recommended:

"1. A group of priests in each diocese working together under a director (wherever possible formally appointed by the Bishop) to make Catholic social teaching known.

"2. A group of laymen and laywomen around them who know or want to know Catholic social teaching and be apostles for it.

"3. Development of a program of education in the diocese in schools, youth organizations, adult organizations and the press.

"4. Diocesan organization of men, women and youth so as to facilitate a program of education in Catholic Social Teaching.

Lay Organizations Department

Archbishop Lucey, *Chairman*

The following accounts give a resume of the reports of the National Council of Catholic Men and National Council of Catholic Women for the past fiscal year as presented by their Episcopal Chairman, Archbishop Lucey, to the General Meeting of the Bishops.

National Council of Catholic Men

EVIDENCING the growth of Catholic activity among the Catholic men of the nation during the current year is the increase of N.C.C.M. affiliates from 2,954 to 3,130.

According to a tabulation appearing in *The Priest,* the current gross circulation of newspapers carrying Catholic information through the Council's Narberth Articles is 1,741,158, weekly. Narberth material, suitable for newspaper articles or for mailing to non-Catholics, is sent to any affiliate upon request and, at a slight charge, to any other group desiring such material. Through the employment of these articles and leaflets, almost one and one-half million readers, the majority non-Catholics, were brought in contact with Catholic teaching.

The N.C.C.M. has continued its assistance to the National Organization for Decent Literature by reviewing magazines, collating the reports of the reviewers and furnishing such material to the proper authorities for preparation of the List of Magazines Disapproved by N.O.D.L. In general, it may be said that during the past year textual matter reviewed has shown improvement, while an opposite trend in advertising matter has been noted. The N.O.D.L. list of objectionable literature dropped 17 magazines which were brought within its code during the year. However, 14 additions were necessitated by new violations.

June 22, 1947, marked the 900th consecutive broadcast of *The Catholic Hour.* Currently carried by 113 stations of the National Broadcasting Company, the Catholic Hour received again this year a citation from the Institute for Education by Radio, for its "superior presentation of religious thought accompanied by the best of liturgical music." The younger *Hour of Faith,* broadcast over 55 stations of the American Broadcasting Company, brought in many commendatory letters. In October of 1946, the N.C.C.M. undertook the production of the Catholic program on the Mutual Broadcasting System's religious series, entitled *Faith in Our Time,* carried over 77 network stations.

An important part of the N.C.C.M. program is the distribution of literature requested mainly by listeners to its three programs. Almost 500,000 descriptive radio circulars were mailed out and thousands of printed radio talks were distributed upon request.

In September, 1947, the Council played a prominent part in the Catholic Tri-State Congress in Grand Rapids, Mich. The five-day Congress was described in many circles as one of the most significant lay undertakings in the field of Catholic action.

National Council of Catholic Women

SURVEYING the work of the fiscal year 1946-47 in the light of the original directives laid down for it by the National Catholic Welfare Conference, the National Council of Catholic Women finds its assignment has been carried out in every particular. A steady growth in affiliations, 136 over the previous year, now lists 75 Diocesan Councils, with Dallas to be organized as the 76th in September, 1947. Eighteen national organizations of women are affiliated, seven State organizations, and a total of 4,709 local organizations, of which over 100 are in dioceses where diocesan councils are not yet established.

This year saw the transfer of the National Catholic School of Social Service, for 27 years a national project entrusted to the N.C.C.W. by the Bishops, to the Catholic University. The N.C.C.W. Board has urged its affiliates, however, to continue their interest in directing young women to the career of social service and to the obtaining of such training under Catholic auspices.

The biennial convention in Kansas City demonstrated the growth of the Council, with 1,300 women attending, among them voting delegates from affiliated organizations from 31 states and 67 dioceses, the largest number (581) in the history of N.C.C.W. conventions. The convention was the scene of two awards to the National Council—from the National Catholic Community Service for volunteer services during the war, and from War Relief Services-N.C.W.C. for the successful campaign sponsored for the provision of clothing for nuns and children in devastated countries. An N.C.C.W. Committee for War Relief has been set up, to encourage continuing interest. Thus far 51 diocesan councils have totaled a contribution of over 150,000 pounds of clothing, and several affiliated national organizations have also made large contribution.

Council work in the sphere of International Relations has developed greatly. The N.C.C.W. aided in mak-

ing possible the first post-war Congress of the International Union of Catholic Women's Leagues, in Rome, and in obtaining consultative status for the I.U.C.W.L. in the UN Economic and Social Council. Both the National Council and its diocesan affiliates have been active in promoting Inter-American relations, finding much need of Catholic influence in this field. In its capacity as representing the viewpoint of united Catholic women, the N.C.C.W. has continued wide activity with national governmental and secular agencies. It has membership on six U.S. Government advisory committees, and on the advisory committee to the U.S. representative on the Inter-American Commission of Women. It maintained a continuing representation at the meetings of 16 national secular groups dealing with women's affairs, and at eight national gatherings of Catholic conferences.

In the field of Social Action, there are definite signs of growing interest among women's groups, and a more positive attitude regarding legislation in this sphere, particularly with regard to support of the Status of Women bill, to replace the proposed Equal Rights act, and in support of the Stratton bill for Displaced Persons. Fourteen dioceses were represented in the annual Institute on Industry for women workers and diocesan council Social Action chairmen, presented jointly by the N.C.C.W. and the Social Action Department of N.C.W.C. The amount of activity in the work of Catholic Parent-Teacher Associations and in the program of the Confraternity of Christian Doctrine increased perceptibly during the year. The N.C.C.W. Committee on Cooperation with Catholic Charities is preparing jointly with the National Conference of Catholic Charities a manual for the training of volunteers. The National Catholic Conference on Family Life conferred awards in Catholic Action on seven N.C.C.W. representatives for the work done by the Council in this field. Diocesan Councils continued their programs of hospitality to G.I. brides, in cooperation with the Bureau of Immigration, N.C.W.C.

Youth Department

Archbishop Cushing, *Chairman*

THE Youth Department concerns itself with exchanging information useful and necessary for the proper functioning of diocesan programs and national groups interested in the Catholic Youth Apostolate.

Diocesan Programs. In many dioceses, priests have been appointed to coordinate, service and promote Catholic youth groups. This establishment of some degree of diocesan planning is based on the growth of parish youth activities and the need of diocesan coordination and assistance to the parish priest.

In March, 1947, this Department, through a questionnaire, surveyed the situation of diocesan youth work in this country. From 76 dioceses answering, it was found that 64 have diocesan youth programs. Of 423 people in diocesan youth work, 261 are priests and 162 professional lay workers.

National Conference on Catholic Youth Work.—Principally from the point of view of Diocesan Directors plans were laid for a National Conference on Catholic Youth Work, called by the Episcopal Chairman in Cleveland, May 19-21, 1947. Six hundred persons attended. The program, under the title Unity in the Youth Apostolate, was designed to clarify purposes and contribute toward better coordination on diocesan and national levels.

The National Catholic Youth Council has been approved as the national federating machinery for Catholic youth groups in the U. S. The March survey revealed that 16 dioceses have Diocesan Youth Councils, with Councils being formed in nine others. Five dioceses reported inactive or discontinued Councils.

Encouragingly, many Diocesan Youth Directors are convinced of the necessity of programs of youth and by youth along Council lines. There is a growing conviction that too much is done for youth, and too much passivity or receptivity being created in them. The needs of the hour, and organizations outside the Catholic youth field may stimulate other dioceses to undertake this more difficult and yet more productive program of building youth leadership.

College and University Section, National Catholic Youth Council.—During 1947, this Department gave high priority to supervising and promoting the two national student federations comprising the College and University Section of NCYC. Mainly, this activity was based on certain currents in national and international student life. The present active condition of the Newman Club Federation, with 310 clubs affiliated, and the National Federation of Catholic College Students, with 147 member colleges, is due partly to increased student activities outside the Catholic sphere.

Operation University.—At least six international meetings on student affairs were scheduled for 1946. Both national Catholic student federations were forced by financial considerations to forego any participation.

An article by Father J. C. Murray, S.J., in *America* (April 14, 1946) highlighted this situation. Because of a need and an opportunity, Father Murray was given special authorization to select, train and send a student delegation to Europe as extraordinary representatives of the College and University Section, NCYC. Four of the delegates were accredited to the delegation of 25 American students to the organization meeting of a proposed international student union at Prague. The Catholic delegates also attended the Pax Romana meeting in Fribourg. The hope in undertaking this project that the selected group would return prepared to train other students in international student action was fulfilled by the active, meaningful participation of Catholics in the National Student Association launched in Chicago Christmas week, 1946. Seventy-four of 310 colleges represented were Catholic institutions; 150 of 600 delegates were Catholics.

The Joint Committee for Student Action was organized to represent Catholic student federations in national and international affairs in October, 1946.

Representation and Coordination.—"To contact and evaluate national governmental and non-governmental youth programs" is one of the three major functions of this Department. This objective implies a responsibility for a "policy of presence" in reference to the several national youth programs.

In June, 1947, the Youth Department became a member of the Youth Division of the National Social Welfare Assembly, a coordinating body of recognized health, welfare and social work agencies. Nineteen major youth-serving organizations in the United States are associated.

Catholic Action Study Department

Archbishop Mitty, *Chairman*

DURING the past year the Catholic Action Library of the Department of Catholic Action Study has been built up to approximately 1,000 books and pamphlets. Files have been opened on 20 foreign countries and material is on hand indicating how Catholic Action is being developed in them. Results of surveys concerning the study of Catholic Action in Seminaries and Colleges as well as the actual functioning of Catholic Action in the dioceses have been tabulated. The library and the files of the Department offer attractive material for research and study and a small stream of scholars has already commenced to consult them.

The first issue of *Catholic Action Notes* was published in November, 946. It is a quarterly and goes to ,310 paid subscribers.

piscopal Committee Reports

The General Meeting of the Bishops lso received reports from several of heir episcopal committee chairmen, as ollows:

Confraternity of Christian Doctrine

Bishop O'Hara, *Chairman*

THE objective of the Confraternity of Christian Doctrine is o establish in every parish a generous nd fruitful apostolate.

During the current year diocesan irectors were appointed for Columus, Pueblo, and the recently erected ioceses of Evansville and Lafayette, nd., and Madison, Wis., bringing the otal to 118. Assistant directors were ppointed in 13 archdioceses and ioceses.

At the 11th Annual Meeting of Directors, held in conjunction with he Eighth National Congress, it was ointed out that more emphasis must e given to spiritual motivation.

Catholic Action Institute of the CCD—A hope expressed by Archishop Lucey became a reality last ummer at Catholic University. Perons experienced in Confraternity ork conducted a six-week summer chool session with academic credit, roviding intensive training for Conraternity activity through workshops nd classes. An enrollment of 106 riests, sisters, seminarians, lay men nd women from 32 dioceses of the nited States, Canada and South merica gave promise of better preared reapers for the harvest.

Eighth National Congress—Repreentatives from 42 states and 12 forn countries assembled from October -29 in Boston. Registration reached ,945. Archbishop Cushing made earnest plea to a capacity audience r prayers for the beatification of pe Pius X. He announced his sponrship of a pilgrimage to Rome to the mb of the Holy Pontiff in Septemr, 1948. Since February, 1945, nen the CCD began promotion of the ause of Pius X, over 1,000,000 prayer rds have been distributed through e National Center.

The Cross of Honor of the CCD s been presented to the Most Revnd Apostolic Delegate, to Archishop Cushing, and to representaes of Episcopal Sponsors of previs Catechetical Congresses in the ited States, Canada, Spain, Central l South America. The report also made note of the Regional Congresses held in the fall of 1947 in Richmond, San Antonio and Biloxi and of the part taken by the CCD in the Tri-State Catholic Congress at Grand Rapids, Mich.

Inter-American Relations—In January, 1947, Rev. Cyrilo Elton, SS.CC. of the Catholic Universities of Santiago, Chile and Lima, Peru, joined the staff to establish contact with catechetical centers of Central and South America. The first two numbers of a bi-annual Confraternity Bulletin in Spanish were sent to hierarchy, clergy and laity of Central and South America as well as to Latin-American students attending colleges and universities in the United States.

Publications—On this year's list of publications are Spanish translations of CCD material; a second leaflet series *At Home from 3 to 6*, which is being distributed in ten dioceses by the Parent-Educator Section; *The Confraternity of Christian Doctrine—Addresses and Letters*, by Most Rev. Amleto G. Cicognani, D.D.; and *Proceedings* of the Eighth National Congress.

Religious Education of Catholics Attending Secular Schools—1,000,000 children outside Catholic schools are receiving instruction in school year religious instruction classes and religious vacation schools.

Committee on Motion Pictures

Bishop Scully, *Chairman*

THE report of the Committee on Motion Pictures to the General Meeting of the Bishops analyzed the annual report of the National Legion of Decency, noting the increased number of Class B films (objectionable in part) over previous years.

Grave concern over the problem arising from the production of motion pictures based on immoral books was also expressed. The practice of making such pictures tends to promote the writing and increase the sale of immoral literature, thus constituting a menace to the moral standards of the American people.

The appointment of the Rev. Patrick J. Masterson as executive secretary of the Legion of Decency, succeeding Msgr. John J. McClafferty, who has been named dean of the National Catholic School of Social Service of the Catholic University of America was announced, and the appointment of the Rev. Thomas F. Little of Brooklyn, to replace the Rev. Brendan Larnen, O.P., as assistant executive secretary. Father Larnen has been assigned to teach at Aquinas College High School in Columbus, Ohio.

Catholic Committee for Refugees

Archbishop Rummel, *Chairman*

IN the course of its past year's activities the Catholic Committee for Refugees met many special problems in addition to its usual work of interviewing, aiding, guiding and settling refugees coming or referred to it.

Incoming mail totaled 11,822, outgoing, 12,961, and office interviews were accorded to more than 5,000 persons, in addition to interviews with all incoming Catholic immigrants and their relatives and friends. Considerable time and money were devoted to the problem of stowaways and other transients, who would have faced slave labor had they been returned to their country of origin. Sixty-nine persons in this category were aided, most of them being sent to South American countries.

Refugees who fled to Shanghai and who now wish to emigrate to countries where some opportunity might await them or to return to their own countries were aided by the Shanghai Committee for Catholic Refugees. About half of them have been settled and a number of them are expected to arrive in San Francisco soon.

Priests have been outfitted, orphans cared for and a group of 231 Polish children settled in this country.

"There will be need for the work of the Committee for many years," says the report.

A report of total figures for the ten years of the Committee's existence shows 1,868 refugees and displaced persons settled in this country; financial aid in one form or another given to 1,203 persons, and the new arrivals who have come to this country. Practically all of the 1,868 refugees are self-supporting and reside in their own homes.

The Catholic Committee for Refugees hopes to accept and assist in the handling of refugees and displaced persons moved through the efforts of the Preparatory Commission of the International Refugee Organization.

The Year's Care of the War Victim

War Relief Services-N.C.W.C.

FROM funds derived from the Bishop's Relief Campaign for Victims of War and the National War Fund, as well as from the proceeds of its various gifts-in-kind campaigns conducted during the past fiscal year, War Relief Services-N.C.W.C. was able to forward to the war-devastated countries during this year a total of 25,266,197 pounds of food, clothing and medicine which had an approximate value of $11,165,867.04. These contributions brought the total amount of relief that has been ex-

tended through War Relief Services-N.C.W.C. from various sources, since its inauguration in 1943, to the grand total of approximately 142,241,000 pounds of supplies which had a total value of more than $107,350,000.

Austria, Germany, Hungary, Italy, Poland and Roumania continued to be areas of most critical need in Europe, and the recipients of a large share of the relief that was forwarded abroad by this Catholic agency. Conditions in the Far East were almost as critical as those in Europe, and there were whole thousands of war victims in China, Japan, Korea and the Philippines who were dependent upon the charity of the Church. The Catholic agencies of these countries were supplied also with food, clothing and medicine, particularly for programs for children.

In addition to the major programs carried on in these countries, substantial shipments were made to Belgium, where even though there has been marked recovery a number of children's institutions appealed for assistance in their child-feeding programs; to Czechoslovakia, to disease and famine-ridden Egypt and India, to England in response to special appeals, to Greece, Luxembourg, Madagascar, Malta, the Netherlands whose situation is akin to that of Belgium, to the Scandinavian countries to assist refugees, and to Yugoslavia.

Six major campaigns for funds and gifts-in-kind were conducted during this fiscal period: the Bishops' Relief Campaign for Victims of War which began on Laetare Sunday, March 16, 1947, and which realized over $7,500,000 for foreign relief purposes; the Clothe the War Stricken Campaign last winter in which 3,640,000 pounds of clothing were gathered, a campaign for Clothing for the Religious and Clergy of Europe and the Far East taken up principally among the Catholic clergy of the United States; the continuing Children in Need Campaign of the National Council of Catholic Women which has now reached a total of approximately 750,000 pounds of children's and infants' clothing and a special campaign conducted by the Council for soap and towels which gathered 30,000 pounds of these invaluable articles; and a special family assistance campaign which is being conducted by the Catholic Daughters of America.

During the closing months of this fiscal period, plans were laid for the food collection that will be taken up in 115 dioceses throughout the country during Thanksgiving week.

During this period War Relief Services-N.C.W.C. also continued to lend aid and assistance to the Displaced Persons in the camps in Germany, Austria, Italy and other areas, and began a program of cooperation with the Vatican Migration Bureau established by the Secretariat of State of the Vatican, looking toward the solution of this most perplexing problem through plans for resettlement.

National Catholic Community Service

THE National Catholic Community Service, member agency of the United Service Organizations, Inc., will continue its welfare program for the nation's peacetime defense forces after the dissolution of USO in December, according to an announcement contained in the NCCS annual report to its Board of Trustees at the meeting of the American Hierarchy in Washington, D. C., last month.

Objectives of the peacetime NCCS program have been outlined by the Bishops as follows: (1) to serve the spiritual, educational, recreational and social needs of our peace defense forces; (2) to coordinate and stimulate work of local Catholic groups in providing service to Veterans Hospitals.

While the major resources of the future NCCS program will be devoted to the welfare of the defense forces, the Bishops have also authorized NCCS "to offer advisory and consultative service on a limited basis to dioceses requesting assistance in organization and development of Catholic Community Service programs for civilians, with particular reference to Catholic Community Centers and adult leisure-time recreational programs."

This latter objective has been stipulated in view of the increased Catholic community activities resulting from the NCCS war-time experience, which developed Catholic volunteer and professional services and Catholic community organization to a level heretofore unapproached.

In describing the many permanent or carry-over values of the NCCS wartime program, the report states: "The existence and activities of NCCS have resulted in increased prestige for Catholic professional workers, Catholic laymen and women, Catholic leadership, and even of the Church itself in many communities. The organization has achieved an immeasurable degree of success in overcoming ignorance, prejudice and misconception."

"Throughout the years of its existence, NCCS has developed, trained and given opportunities for valuable experience to a large number of Catholic men and women in recreation and community organization. It has organized and trained volunteers and has demonstrated the potential contribution volunteers can and should make to peacetime living for the Church and community at large. NCCS has made innumerable contributions to the social thinking and consciousness of communities throughout the nation, combating false philosophies and making positive contributions in harmony with the teachings of the Church.

"Most tangible of the contributions of NCCS of permanent value are the continuing programs in communities in various parts of the country. Several permanent service centers have been established as a result of NCCS work."

In a summary of NCCS activities during the period from June 1941, to June 1947, the report indicates that NCCS, supported chiefly by funds contributed to the National War Fund, conducted 84 clubs primarily for Negroes, 148 clubs serving Army and Navy hospitals, partly or entirely staffed 674 service clubs and offices, including 79 mobile and maneuvers operations and 17 community-conducted operations and provided campus-trainee supervisory programs at 262 universities and colleges selected by the War and Navy Departments for student training.

The Women's Division of NCCS, which was primarily concerned with the welfare of women, girls and families during the war, served 210 federal housing projects and conducted 84 clubs for industrial war workers.

The report shows that 1,597 professional staff members have served in the NCCS-USO program. Approximately 5,600 local, state and affiliated national organizations cooperated with the NCCS in a volunteer capacity, and some 650,000 volunteers offered their services, giving 61,000,000 hours of time in many capacities.

Some 2,000,000 individuals were counseled; 39,000,000 information services were provided; 45,000,000 religious articles and items of religious literature were distributed to chaplains and clubs by the NCCS national office; 58,000,000 individuals used specialized equipment and facilities of the clubs; 76,000,000 accommodation services were provided; 120,000,000 persons were served at snack bars; 152,000,000 persons participated in group activities; and 291,000,000 persons entered NCCS-USO clubs.

In addition to its USO operations NCCS conducted a number of independent clubs and service centers in the U.S. and abroad with the aid of funds made available by the Bishops' War Emergency and Relief Committee and the cooperation of local Catholic groups.

Many awards, honors and tokens of appreciation were received by NCCS.

RELIGION IN PUBLIC EDUCATION

Crucial Questions of the Day

Article IV

THE first chapters in the history of American education indicate the prominent place that was given to religion in the curriculum. But he gradual elimination of religion from public chool education is also a matter of historical ecord, and it has given rise to questions and prob-ms which are widely discussed and agitated to-ay. It is significant that the schools established the American colonies were in the main religious chools, in that religious teachings formed the ackground and gave spirit to the curriculum. his influence, almost entirely Protestant, in chool education was acknowledged not only in ew York and Pennsylvania, but also in New ngland where the church used the power of the arious state governments to promote and enforce s views and tenets.[1] Catholics enjoyed only mited freedom to establish schools during the olonial period, except in Maryland, where the rst regularly established school dates from 1640. his, in general, was the situation at the time of e birth of the Republic and for some decades ter. The schools were in the main religious and enominational in character. Thus, there was ading of the Bible, the school day began and osed with prayer, and the content of the text-ooks, especially the readers and later on the his-ries and geographies was definitely religious. ublic education as a term used in this early period d not connote non-religious, secularized educa-on as it does at the present time.[2]

Profound changes, however, took place around 40 which gave rise to the establishment of a n-sectarian system of public education. Mainly sponsible for the change were the rapid growth the country's population due to immigration, d the increase of its territory due to the west-rd expansion. Corresponding to the popula-n growth was the increase in the number of rious religious bodies with conflicting beliefs d teachings. The continued maintenance of hools under Protestant auspices which were at e same time publicly supported became increas-gly difficult.

To the sectarian conflict over the conduct of blic schools must be added a philosophy of ed-ation which was definitely naturalistic and non-sectarian and which made itself felt in the writings and activities of certain notable Americans, such as Franklin, Jefferson, Noah Webster and others. These men with greater or less emphasis looked upon education as a progressive development of the natural man from his earliest years with the least possible exposure to religious dogmas or to formal ecclesiastical control. Some of these ideas were expressed in the view that education was the exclusive function of the democratic state. In this naturalistic concept of education, one finds the seeds of a system of state-controlled education in which specific religious teachings were to be eliminated.[3]

Horace Mann (1796-1859) led the movement to secularize the public schools. He served as secretary of the board of education of the State of Massachusetts from 1837 to 1848. He was a devoted and effective spokesman for those who in growing number in the northern and western states sought to substitute "democracy" for Christianity as the informing spirit of America's schools. As a basic principle he looked to the universal establishment of "free" schools to be maintained by state taxes and wholly dissociated from any religious teachings; moreover, he insisted that the State should support these schools and make school attendance compulsory upon the nation's children. "As such," observes Dr. Kane, "Mann is properly acclaimed 'the father of the American public schools.'" [4]

Throughout the controversy over the control of public schools, the number of Catholic schools was increasing in this country. Some attempts were made by Catholics to obtain a portion of state funds to finance their parochial schools; and the best known instance is the unsuccessful efforts of Bishop Hughes of New York in 1841-42. The outstanding effect of the controversy was to show the imminent danger to faith and morals existing in the public school system as influenced by the so-called non-sectarians of that day, and, as a consequence, Catholics set to work to build up, at a tremendous cost, a system of parochial schools that were in no way supported by the State.[5] The first Provincial Council of Baltimore, in 1829, had urged the establishment of schools, "in which

the young may be instructed in the principles of faith and morality, while being instructed in letters," and regulations for parochial schools were passed by the three Plenary Councils of Baltimore held in 1852, 1866, and 1884. Thus in less than a hundred years a complete change took place in the public schools of the nation. Religion was eliminated from the curriculum and the very end and purpose of education itself underwent a transformation: it was a preparation solely of mind and body for the duties of a citizen of a democratic state; the inculcation of religious truths for training of the soul and spirit of youth was left to other agencies than the school. An important effect of this development was the virtual abandonment of separate denominational schools by the non-Catholic groups in this country. The Lutherans in many places, particularly in the western part of the country, continue to set up and maintain their own schools to a greater extent than do the other Protestant bodies. Yet it is true that the elementary and secondary education of Protestant children is now almost wholly carried on by public schools or by private institutions having no sectarian affiliations.[6]

What has occurred in public elementary and secondary education has likewise transpired in the higher schools of the nation. Ten colleges were in existence prior to 1776, all of which, with the exception of Franklin's Academy in Philadelphia, were founded by a religious body. In the following decades other higher institutions of learning were established whose charters made clear, save in a comparatively few instances, that they would be of a non-sectarian character. As time went on, the new institutions, particularly State foundations, were non-sectarian and the older colleges and universities became less sectarian until at the present time their early denominational affiliation is hardly recognizable. Here again, the Catholic colleges and universities have set themselves directly against the general trend. From the foundation of Georgetown College in 1789 to the present, the conduct of religion courses has been given primary attention, and the principles of Catholic philosophy and theology have not only been studied but have also permeated and influenced the teaching of the various academic subjects.

It is apparent today that there are strong and influential forces astir which are pitted against complete secularization of American public education. A national weekly publication in October, 1942, sounded out the mind of the American public on the subject of religion and moral instruction in the public schools. The results of the survey surprised the editors of the publication with its revelation of opinion and forthright demands for action. "America is going to do something," wrote the editor, "in a national way about training its children spiritually as well as mentally and physically. The facts are convincing. Children do have souls, and their souls must be trained in schools as well as in homes; if they are not trained in homes, then school training is all the more necessary." [7] Prominent leaders in American life have expressed similar convictions during recent years.

There is a growing sentiment in favor of making some provision for the teaching of religion in the public schools. And in such proposals one finds repeated references to the condition of public education that prevailed in the early years of our nation when religion was generally looked upon as inseparable from education. What is, perhaps, the most representative and factual presentation of this view appeared in April, 1947, in a study entitled, *The Relation of Religion to Public Education*, by a special committee of the American Council of Education. This Committee rejected secularism which, in brief, is a practical exclusion of God from human thinking and living and a subservience to the norms and standards of this world in all the various phases of life. "We cannot agree that it has ever been accepted as such by the American people," asserted the report. "We are convinced that the vast majority of the American people, to whom the schools belong, would repudiate the assumption that secularization of the schools expresses an intentional devaluation of religious faith or religious institutions. But how many of these see the ultimate *implications* of secularization is another matter." [8]

In its summary, the Committee concluded that the exclusion of religion from the public schools so prevalent today has forced pupils to look upon religion as of relatively little or no importance. "This runs counter, we believe, to the intention of the American school system from the beginning." [9] The report is, however, unwilling to

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions of the Day" offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organization and educational leaders.

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For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

entify public education with a particular body
sectarian beliefs and practices. Again, the
ommittee felt that the growth of secularism in
odern life "was very greatly stimulated by the
tificial limitation of the school curriculum to
on-religious subject matter." [10] Various pro-
osals and suggestions for solution of the problem
ere studied by the Committee. The inclusion
the curriculum of a "common core" of ideas
d propositions from the major religious faiths to
hich the majority of Americans would give as-
nt was considered and rejected. The Released
ime plan of weekday religious instruction was
so treated objectively, and particular attention
as given to the arguments pro and con with
ference to the use of public school buildings by
epresentatives of the several faiths. In general,
e Committee appears to favor with certain reser-
ations this plan, saying "there is much to be said
or such a program, as against a rigid seculariza-
on which excludes religion altogether." [11] Other
ggestions and plans, such as literary study of the
ible, courses on the religious life of the com-
unity in the social studies program, and clearly-
efined courses in natural ethics and character
ducation were made by the Committee. It leaves,
substance, to the religious leaders of the com-
unity to come to "a meeting of minds" before
e school authorities can be expected to make
e of the suggestions of the report. All in all,
e Committee presented the problem anew to
e American people; but it is a problem still.

We have attempted to sketch the place of reli-
on in public education in America from the
lonial period when "public" schools were reli-
ous schools, on to the elimination of religion
d the secularization of the public school system
the mid-nineteenth century. The present-day
satisfaction with this secularization has also
en presented. Throughout this discussion of
e public school problem, the Catholic position
education was briefly outlined in the consistent
d self-sacrificing support of parochial schools
d Catholic colleges and universities in which
e truths of the faith and the divine principles
morality are inculcated. The principles and
ture of the Catholic school system were clearly
unciated by Pope Pius XI in his Encyclical on
tholic Education.

> It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.[12]

is is for us the way of education that lies
ad; in our regard toward religion in public education we may conclude with a quotation from the Statement of the Catholic Bishops on Secularism published in November, 1947. "A philosophy of education which omits God, necessarily draws a plan of life in which God either has no place or is a strictly private concern of men. There is a great difference between a practical arrangement which leaves the formal teaching of religion to the family and to the church, and the educational theory of the secularist who advisedly and avowedly excludes religion from his program of education.

"The first, reluctantly tolerated under certain conditions as a practical measure of public policy, may actually serve to emphasize the need of religious instruction and training, and to encourage public school administrators to cooperate with home and church in making it possible." [13]

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[1] W. Kane, *An Essay toward a History of Education* (Chicago: Loyola University Press, 1938), p. 563.
[2] J. A. Burns and Bernard J. Kohlbrenner, *A History of Catholic Education in the United States* (New York: Benziger, 1937), pp. 109, 151.
[3] Geoffrey O'Connell, *Naturalism in American Education* (Benziger, 1938), p. 67.
[4] Kane, *op. cit.*, p. 569.
[5] William Turner, Catholic Encyclopedia, Vol. VIII, p. 560, art. "Schools."
[6] E. E. Slosson, *The American Spirit in Education*, p. 181.
[7] John F. Noll, "Widespread Demand for Religion in Education," in *The Acolyte*, February, 1942, p. 3.
[8] *The Relation of Religion to Public Education*, American Council of Education Studies, Series I, Number 26, Volume XI, April, 1947, Washington, D. C.
[9] *Ibid.*, p. 49
[10] *Ibid.*, p. 50.
[11] *Ibid.*, p. 51.
[12] N.C.W.C. edition, p. 29.
[13] N.C.W.C. edition, p. 7.

Questions for Discussion

1. What is the history of schools established in the American colonies as regards religious teachings?
2. What change took place around 1840? Who led the movement to secularize public education?
3. Discuss the influences today that are challenging the complete secularization of the schools?
4. Discuss the principles and nature of Catholic education as set forth in the quotation from Pope Pius XI.

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SECULARISM—ROOT OF WORLD'S TRAVAIL

Full text of the statement of the Archbishops and Bishops of the United States, issued at the close of their annual meeting in Washington, D. C., November 12, 13, 14, and signed in their names by the members of the Administrative Board of the National Catholic Welfare Conference.

NO MAN can disregard God—and play a man's part in God's world. Unfortunately, however, there are many men—and their number is daily increasing—who in practice live their lives without recognizing that this is God's world. For the most part they do not deny God. On formal occasions they may even mention His name. Not all of them would subscribe to the statement that all moral values derive from merely human conventions. But they fail to bring an awareness of their responsibility to God into their thought and action as individuals and members of society.

This, in essence, is what we mean by secularism. It is a view of life that limits itself not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and hereafter. Secularism, or the practical exclusion of God from human thinking and living, is at the root of the world's travail today. It was the fertile soil in which such social monstrosities as Fascism, Nazism, and Communism could germinate and grow. It is doing more than anything else to blight our heritage of Christian culture, which integrates the various aspects of human life and renders to God the things that are God's. Through the centuries, Christian culture has struggled with man's inborn inclination to evil. The ideals of Christianity have never been fully realized—just as the ideals of our Declaration of Independence and of our Constitution have never been fully realized in American political life. But for that reason these ideals can neither be ignored nor discarded. Without doubt, Christians have often failed to meet their responsibilities and by their transgressions have permitted ugly growths to mar the institutions of their culture. But wherever, despite their lapses, they have held steadfastly to their Christian ideals, the way to effective reform and progress has been kept open. The remedy for the shortcomings and sins of Christian peoples is surely not to substitute secularism for godliness, human vagaries for divine truth, man-made expedients for a God-given standard of right and wrong. This is God's world and if we are to play a man's part in it, we must first get down on our knees and with humble hearts acknowledge God's place in His world. This, secularism does not do.

The Individual

Secularism, in its impact on the individual, blinds him to his responsibility to God. All the rights, all the freedoms of man derive originally from the fact that he is a human person, created by God after His own image and likeness. In this sense he is "endowed by his Creator with certain unalienable Rights." Neither reason nor history offers any other solid ground for man's inalienable rights. It is as God's creature that man generally and most effectively recognizes a personal responsibility to seek his own moral perfection. Only a keen awareness of personal responsibility to God develops in a man's soul the saving sense of sin. Without a deep-felt conviction of what sin is, human law and human conventions can never lead man to virtue. If in the privacy of his personal life the individual does not acknowledge accountability to God for his thought and his action, he lacks the only foundation for stable moral values. Secularism does away with accountability to God as a practical consideration in the life of man and thus takes from him the sense of personal guilt of sin before God. It takes account of no law above man-made law. Expediency, decency, and propriety are, in its code, the norms of human behavior. It blurs, if it does not blot out, the ennobling and inspiring picture of man which the Christian Gospel paints. In divine revelation, man is the son of God as well as God's creature. Holiness is his vocation, and life's highest values have to do with things of the soul. "For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?" Secularism may quote these words of Christ, but never in their full Christian sense. For that very reason secularism blights the noblest aspirations in man which Christianity has implanted and fostered. Unfortunately, many who still profess to be Christians are touched by this blight. The greatest moral catastrophe of our age is the growing number of Christians who lack a sense of sin because personal responsibility to God is not a moving force in their lives. They live in God's world, quite unmindful of Him as their Creator and Redeemer. The vague consciousness of God which they may retain is impotent as a motive in daily conduct. The moral regeneration which is recognized as absolutely necessary for the building of a better world must begin by bringing the individual back to God and to an awareness of his responsibility to God. This, secularism, of its very nature, cannot do.

The Family

Secularism has wrought havoc in the family. Even the pagans saw something sacred in marriage and the family. In Christian doctrine its holiness is so sublime that it is likened to the Mystical Union of Christ and His Church. Secularism has debased the marriage contract by robbing it of its relation to God and, therefore, of its sacred character. It has set the will and convenience of husband and wife in the place that Christian thought gives to the Will of God and the good of society.

A secularized pseudo-science has popularized practices which violate nature itself and rob human procreation of its dignity and nobility. Thus, selfish pursuit of pleasure is substituted for salutary self-discipline in family life.

Secularism has completely undermined the stability of the family as a divine institution and has given our country the greatest divorce problem in the Western world. In taking God out of family life, it has deprived society's basic educational institution of its most powerful means in moulding the soul of the child. Public authority and the press are constantly emphasizing our grave problem of juvenile delinquency. On all sides is heard the cry that something be done about the problem. Our profound conviction is that nothing much will ever be done about it unless we go to the root of the evil and learn the havoc that secularism has wrought in the family. In vain shall we spend public monies in vast amounts for educational and recreational activities if we do not give more thought to the divinely

rdained stability of the family and ıe sanctity of the home.

God planned the human family and ave it its basic constitution. When ecularism discards that plan and con-itution it lacerates the whole social ıbric. Artificial family planning on ıe basis of contraceptive immorality, ynical disregard of the noble pur-oses of sex, a sixty-fold increase in ur divorce rate during the past cen-ury, and widespread failure of the amily to discharge its educational unctions are terrible evils which ecularism has brought to our country. Vhat hope is there of any effective emedy unless men bring God back ıto family life and respect the laws Ie has made for this fundamental nit of human society?

Education

In no field of social activity has ecularism done more harm than in lucation. In our own country sec-larists have been quick to exploit for ıeir own purposes the public policy lopted a century ago of banning the ormal teaching of religion from the urriculum of our common schools. Vith a growing number of thought-ul Americans, we see in this policy a asty and shortsighted solution of the ery difficult educational problem that onfronts public authority in a nation f divided religious allegiance. But should ever be kept in mind that ıe original proponents of the policy d not intend to minimize the im-ortance of religion in the training of outh. Erroneously, however, sec-arists take this policy, adopted as practical expedient in difficult cir-umstances, and make it the starting oint in their philosophy of education. hey positively exclude God from the hool. Among them are some who nile indulgently at the mention of ıe name of God and express wonder at inherited illusions last so long. thers are content with keeping God oseted in the inner chambers of ivate life.

In the rearing of children and the rming of youth, omission is as ef-ctive as positive statement. A ilosophy of education which omits od, necessarily draws a plan of life which God either has no place or a strictly private concern of men. here is a great difference between a actical arrangement which leaves ıe formal teaching of religion to the mily and to the Church, and the ucational theory of the secularist, ho advisedly and avowedly excludes ligion from his program of educa-on. The first, reluctantly tolerated nder certain conditions as a practical easure of public policy, may actually rve to emphasize the need of religious instruction and training, and to encourage public school administrators to cooperate with home and church in making it possible. The other strikes at the very core of our Christian culture and in practice envisions men who have no sense of their personal and social responsibility to God. Secularism breaks with our historical American tradition. When parents build and maintain schools in which their children are trained in the religion of their fathers, they are acting in the full spirit of that tradition. Secularists would invade the rights of parents, and invest the State with supreme powers in the field of education; they refuse to recognize the God-given place that parents have in the education of their children. God is an inescapable fact, and one cannot make a safe plan for life in disregard of inescapable facts. Our youth problems would not be so grave if the place of God in life were emphasized in the rearing of children. There would be less danger for the future of our democratic institutions if secularism were not so deeply intrenched in much of our thinking on education.

The World of Work

Economic problems loom large in the social unrest and confusion of our times. Research students of varying shades of opinion are seeking the formula for a sound program of economic reform. Their common objective is a beneficent social order that will establish reasonable prosperity, provide families with an adequate income, and safeguard the public welfare. The Christian view of social order rejects the postulate of inexorable economic laws which fix recurring cycles of prosperity and depression. It lays the blame for instability in our social structure on human failure rather than on blind and incontrollable economic forces. It faces the plain fact that there is something gravely wrong in our economic life and sees in secularism, with its disregard of God and God's law, a potent factor in creating the moral atmosphere which has favored the growth of this evil. Pointedly, indeed, has an eminent modern economist called attention to the fact that "in one hundred and fifty years economic laws were developed and postulated as iron necessities in a world apart from Christian obligation and sentiment." He adds: "The early nineteenth century was full of economic doctrine and practice which, grounded in its own necessity and immutability, crossed the dictates of Christian feeling and teaching with only a limited sense of incongruity and still less of indignation."

God created man and made him brother to his fellow man. He gave man the earth and all its resources to be used and developed for the good of all. Thus, work of whatever sort is a social function, and personal profit is not the sole purpose of economic activity. In the Christian tradition, the individual has the right to reasonable compensation for his work, the right to acquire private property, and the right to a reasonable income from productive invested capital. Secularism takes God out of economic thinking and thereby minimizes the dignity of the human person endowed by God with inalienable rights and made responsible to Him for corresponding individual and social duties. Thus, to the detriment of man and society, the divinely established balance in economic relations is lost.

In Christian thought the work of man is not a commodity to be bought and sold, and economic enterprise is an important social function in which owner, manager, and workman cooperate for the common good. When disregard of his responsibility to God makes the owner forget his stewardship and the social function of private property, there comes that irrational economic individualism which brings misery to millions. Helpless workers are exploited; cutthroat competition and anti-social marketing practices follow. When men in labor organizations lose the right social perspective, which a sense of responsibility to God gives, they are prone to seek merely the victory of their own group, in disregard of personal and property rights. The Christian view of economic life supports the demand for organization of management, labor, agriculture and professions under government encouragement but not control, in joint effort to avoid social conflict and to promote cooperation for the common good. In default of this free cooperation, public authority is finally invoked to maintain a measure of economic order, but it frequently exceeds the just limits of its power to direct economic activity to the common good. In the extreme case, where Marxian Communism takes over government, it abolishes private ownership and sets up a totalitarian state capitalism, which is even more intolerable than the grave evils it pretends to cure. Surely it ought to be plain today that there is no remedy for our economic evils in a return either to nineteenth century individualism or to experiments in Marxianism. If we abandon secularism and do our economic thinking in the light of Chris-

tian truth, we can hopefully work for economic collaboration in the spirit of genuine democracy. Let us be on our guard against all who, in exiling God from the factory and the marketplace, destroy the solid foundation of brotherhood in ownership, in management, and in work.

The International Community

In the international community there can be only one real bond of sane common action—the natural law which calls to God, its Author, and derives from Him its sanctions. There is objective right and objective wrong in international life. It is true that positive human law which comes from treaties and international conventions is necessary, but even these covenants must be in accord with God-given natural law. What may seem to be expedient for a nation cannot be tolerated if it contravenes God's law of right and wrong. In the international community that law has been flouted more openly, more widely, and more disastrously in our day than ever before in the Christian centuries. Shocking crimes against weak nations are being perpetrated in the name of national security. Millions of men in many nations are in the thralldom of political slavery. Religion is persecuted because it stands for freedom under God. The most fundamental human rights are violated with utter ruthlessness in a calculated, systematic degradation of man by blind and despotic leaders. Details of the sad and sickening story seep through the wall of censorship which encloses police States. Men long for peace and order, but the world stands on the brink of chaos. It is significant that godless forces have brought it there. Nazism and Fascism and Japanese militarism lie buried in the debris of some of the fairest cities of the world they vowed to rule or to ruin. Atheistic Communism, for a time thrown into alliance with democratic nations through Nazi aggression against Russia, stands out plainly today as the force which, through violence and chicanery, is obstructing the establishment of a right juridical order in the international community. That is plain for all to see. But thoughtful men perceive as well that secularism, which over the years has sapped the divinely-laid foundations of the moral law, bears a heavy burden of responsibility for the plight of the world today.

Secularism which exiles God from human life clears the way for the acceptance of godless subversive ideologies—just as religion, which keeps God in human life, has been the one outstanding opponent of totalitarian tyranny. Religion has been its first victim; for tyrants persecute what they fear. Thus secularism, as the solvent of practical religious influence in the everyday life of men and nations, is not indeed the most patent, but in a very true sense the most insidious hindrance to world reconstruction within the strong framework of God's natural law. There would be more hope for a just and lasting peace if the leaders of the nations were really convinced that secularism which disregards God, as well as militant atheism which utterly denies Him, offer no sound basis for stable international agreements, for enduring respect for human rights, or for freedom under law.

In the dark days ahead we dare not follow the secularist philosophy. We must be true to our historic Christian culture. If all who believe in God would make that belief practical in their workaday lives, if they would see to it that their children are definitely imbued with that belief and trained in the observance of God's way of life, if they would look across the real differences which unfortunately divide them, to the common danger that threatens, if they would steadfastly refuse to let a common enemy capitalize on those differences to the detriment of social unity, we might begin to see a way out of the chaos that impends. Secularism holds out no valid promise of better things for our country, or for the world. During our own lives it has been the bridge between a decaying devotion to Christian culture and the revolutionary forces which have brought on what is perhaps the gravest crisis in all history. The tragic evil is not that our Christian culture is no longer capable of producing peace and reasonable prosperity, but that we are allowing secularism to divorce Christian truth from life. The fact of God and the fact of the responsibility of men and nations to God for their actions are supreme realities, calling insistently for recognition in a truly realistic ordering of life in the individual, in the family, in the school, in economic activity, and in the international community.

Signed by the members of the Administrative Board, N.C.W.C. in the names of the Bishops of the United States:

✠ Dennis Cardinal Dougherty,
Archbishop of Philadelphia.
✠ Edward Cardinal Mooney,
Archbishop of Detroit.
✠ Samuel Cardinal Stritch,
Archbishop of Chicago.
✠ Francis Cardinal Spellman,
Archbishop of New York.
✠ John T. McNicholas, O.P.,
Archbishop of Cincinnati.
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Archbishop of San Antonio.
✠ Richard J. Cushing,
Archbishop of Boston.
✠ Joseph E. Ritter,
Archbishop of St. Louis.
✠ James H. Ryan,
Archbishop of Omaha.
✠ John Mark Gannon,
Bishop of Erie.
✠ John F. Noll,
Bishop of Fort Wayne.
✠ Emmet M. Walsh,
Bishop of Charleston.
✠ Karl J. Alter,
Bishop of Toledo.
✠ Michael J. Ready,
Bishop of Columbus.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

December, 1947

7-8—National Federation of Catholic College Students—Tri-regional convention, Milwaukee, Wis.
8-10—Catholic Conference on Industrial Problems—regional conference, Manchester, N. H.
29-30—American Catholic Philosophical Association—22nd annual meeting, St. Louis, Mo.

January, 1948

18-25—Church Unity Octave.
30-31 and Feb. 1—American Catholic Sociological Association—Annual Convention, Cleveland, Ohio.

March, 1948

2-4—Catholic Conference on Industrial Problems—regional conference, Boston, Mass.
8-10—National Catholic Family Life Conference—16th annual convention, Hartford, Conn.
31-April 2—National Catholic Educational Association—45th Annual Convention, San Francisco, Calif.

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